

10996

Ars moriendi.

¶ Here begynneth a lytell treatyse
 shorte compyled, and called
 Ars moriendi / that is to saye
 the crafte to dye, for the
 helth of mānes soule.



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Whan any of lykelyhode shal
dye / than is moſte neceſſarye
to haue a ſpecyall frende: the
Whiche wyll hertelye helpe
and praye for hym / and ther
With counceyll the ſycke / for the wele of his
ſoule / and moreouer to ſe that al other ſo do
aboute hym / or elles quykely for to make
hym departe. Than is to be remembred the
great benefaytes of god done for hym vnto
the tyme / & ſpecyally of the paſſyon of our
Lorde / and than is to be redde ſome ſtory of
ſayntes / or the. vii. Pſalmes With the lctas
ny / or our Lady pſalter i parte or hole With
other. And euer the ymage of the crucyfpe
is to be had in his ſyght With other. And ho
ly Water is of tymes to be caſte vpon and
aboute hym for a voydynge of euyl ſpyry
tes / the Whiche ſha be full redy to take theyr
auantage of the ſoule yf they maye. And
than and euer make hym crye for merce &
grace and for the helpe of oure blyſſed lady
and of other ſayntes in Whom afore he had
a ſynguler truſt and loue / and there vpon
to make his prayers yf he maye.

¶ Whan deſthe cometh or any greuous pay
nes or other great ſyckenes / than prayer or
deuocyon aſſwageth / Wherefore it is wyſe

Don for one to praye afore any synners com-
me / and also Whan one may i his synners
yf he Wyll not be deceyued.

T So he is happy and maye be glad / that
in such a tyme of most nede hath a faythful
frende and that Wyll saye besyde the / pray-
ers afore rherced and cause other to saye de-
uoutly in remembraunce of the charyte of
Jesu chryste and of his passyon / and for to
haue the rather his mercy and helpe thre Pa-
ter nosters and thre Aues With a credo: and
therwith to exhoite hym by a preest / or for
nede by another i the maner as it foloweth.

B Roether or suster remembre Well that
God sayth by his Propheete & Euāgel-
yst. Blyssed be tho that dye & departe
in our lordes / that is to say / from the worlde
and his pleasures and dye in the true fayth
of the churche & repentaunce for his synnes.
Syr ye haue great cause to be glad for to de-
parte from this Wretched worlde and Vale
of all mysferye / & thynke that ye nedes must
departe / and desyre hertely to be With Jesu
chryste our maker / redemer / lord god for he
shall gyue to you nowe your enherytaunce
that he dyd bye for you With his precyous
passion & blood / wherfore this tyme of your

departynge shall be better to you than the
tyme of your byrthe / for now we all syckenes
sorrowe & trouble shall departe now we from
you for ever. Therefore be not aggreued with
your syckenes / & take it not wth grutchynge
but take it rather with all gladnes.

C Se at all tymes that ye be stable in your
fayth & byleue and saye your Credo yf that
ye may / or elles desyre another hertely to do
it for you / here afore be openly. And arme
you with the sygne of the Crosse as a cry
sten man for your defence agaynst yo^r ghost
ly enemyes / in the whiche doyng god wyll
be greatly pleased / and the rather take you
for one of his folke by protectyon and grace
and as his chylde of saluacyon. Have ever
a good & true byleue / and no thyng maye
be impossyble vnto you. And ever be ware
that ye fal not in dyspayre / for that greatly
woll displease god / & can not be remedyed.
And remembre the synnes that was done a
fore tyme / shall neuer hurte you as to dam
pnacyon / yf they please you not now and
that ye be sorry for them. **C** Saynt Jerome
sayth / yf one shuld take his syckenes / or his
deth with grutchyng it is a token that he lo
ueth not god suffycently / all is ryght wyse
that we suffer. Desyre with saynt Austyn

of our Lorde here to be cutte with trybulaci
on / and to be bienned with sykkenes and so
ro we / so they maye be saued here after for e
uer. And we meke your selfe and be sorpy that
ye haue ben so vnkynde to please / & to kepe
his comaundement; and presume not as of
your selfe any goodnesse / and say with all
meekenes thus. Good lord Ihesu cryste I
knowlege that I haue synned greuously &
by thy grace / I wyll gladly amende me yf
I shuld lyue haue mercy now of me for thy
bytter passyon. I haue aske hym these questy
ons folowynge afore his deith.

Be ye glad that ye shall dye in crysten
byleue. Let hym answer / ye knowe
yf ye haue not so well lyued as ye
shulde / ye haue wyll to amende yf that ye
shulde lyue / ye / byleue ye that Iesu chryste
goddes sone of heuen was borne of the blys
sed Maryn / ye / byleue ye also that
Iesu chryste dyed vpon the crosse to bye ma
nes soule on good frydaye / ye / do ye thanke
god therfore / ye.

Byleue ye that ye may not be saued but by
his passyon & deith / ye / as longe as the soule
in is your bodye / thanke god of this deith &
haue a sure trust by it and his passyon to be

saues / & conceytl hym to say yf that he may
these wordes folowynge of great Vertue.

I Put chrystes passyon betwixte me &
myne euyl Werkes / and betwixte
me and his wrathe. Nowe lord god
be mercyfull to me a synner. The peace of
our lord Jesu chryste and the Vertue of his
passyon With the sygne of the holy Crosse
& the Vndefoyled Vyrgynyte of the blyssed
Mary his mother / and the blyssynge of all
sayntes and the proteccyon of all holy aun-
gelles With the helpe & prayer of al sayntes
be betwixt me and al myn enemyes now
and in the houre of my deth & departynge.

Also these Verses folowynge be of great
Vertue in the tyme of deth / and to be sayde
of the sycke yf he may or of another for hym
Diripisti domine Vincula mea / tibi sacrifi-
cabo hostia laudis: et nomen dñi inuocabo.
Deus propitius esto mihi peccatori.
Domine iesu christe ego cognosco me graui-
ter peccasse et libenter Volo me emendare
per gratiam tuam.
Miserere mei deus propter amaram passio-
nem tuam.
Domine iesu redemisti nos i sanguine tuo:

Laus sit tibi pro amara passione tua.
Eargire clarum Vespere quo Vito nusq̃ de
cidat sed premium morti sacre perennis in
stet gloria.

Also to our lady.

Maria plena gratie mater misericordie tu
nos ab hoste protege ⁊ hora mortis suscipe.

And at last.

In manus tuas domine comendo spiritum
meum. ⁊c.

In nomine patris et filii ⁊ spiritus sancti.
Amen.

Here foloweth a shorte and swete reme
braunce of the sacrament of the a Water or
that it be receyued of the sycke person
or any other afore theyr comynge.



Eleome blyssed Jesu my
lorde god and sauyour to
Whom is appropried all
mercy and pyte. Remēbie
good lorde / howe frayle
my nature and substaūce
is / and haue mercy ⁊ pyte on me great syn
ner after thy great mercyes / and for thy byt
ter passyon / for I knowlege ⁊ byleue sayth
fully as a crysten chylde of thyne / that thou

Here in fourme of biebe is the same my lord
god that of thy goodnesse cam downe from
heuen and was borne & toke the nature of
the blyssed Vyrgyn Mary / and dyed for me
and rose the thyrde daye and after ascended
in to heuen / & there reygneith with the father
and the holy ghost all sayntes for euer in mor-
tall / the whiche for our great helth fraylte
and dayly trasgressyon hast ordeyned this
thy blyssed body in this wyse to be taken of
me & of other wylling to be saued. I know
well that I am ferre vnworthy to be cal-
led thy chylde or seruaunt / for the great mul-
tytude of my synnes / how be it thou mayst
make me ryght full & able / the which one of
of synners hast made great sayntes i heuen.
By thy great power & myghte / graunt me
nowe to take the mekely in all fere and in
waylynge for my synnes and with spyr-
tuall gladnesse. Come nowe good lorde in
to my herte and clense it all of synne / entre
in to my soule & make it hole / and therewith
sanctifye me within and without / & be my
defence for body and soule rebaynge & put-
tynge asyde all myn enemyes ferre fro the
presence of thy power / that I may so desen-
ded by the / may haue a free and safe passage
to the kyngdome where I shal no more be in

I knowe well that I have manye
excessfull lordes and brokes of commaundmen
tes / in the which thou myght oughte to be
worshipped. ¶ The secōde say this. Good
lorde I have a good purpose and desyre with
thy helpe to be ryghte warrher after / that I
fall not in to synne / & I entende to flee the
ocasyons after the possybilite of my pow
er. ¶ The thyrde is this. O myghty lorde I
have good wyll to make anydole confessi
on of all my synnes / whan place and tyme
cōuenient may be had accordyng to thy cō
maundementes and all holy church. These.
iii. verytes or treuthes who soeuer sayth w
thoute doubtyngly in what place that ever
he be he may be sure that he is in the state of
saluacyon / & that he shall have everlasting
lyfe / though he had done all the synnes of
the world. And yf he decessed without any
confessiō for lacke of a priest / as steppynge
or saynne deeth he shalde be saved sufferyn
ge afore harde paynes in purgatory / where
fore it is good counceyll / that every crysten
man ones or twayes on the day / ealy or late
or elles at lest on holy dayes examyne his
conscience & remembre yf that he may with
all his herte saynyngly these sayde. iii.
treuthes / and yf he can so do / he may be sure

that he is in the state of grace / and if he may
not / but is in wyll to synne agayne the bes
edfons of a manne synne / and so he wyl
in synne wyll not cryse / such one may be
sure that the pope may not assyle hym / not
for thy good it is that such one shal make
prayer and goodnesse and do good dedes
after they powder / that god the father may
lyghten theyr hertes / and the sonnet to come
to goodnesse. Amen.

¶ Here after foloweth the pite
degrees of humylyte.



Aske thy synne do wne darde
and she we mede it for the
thy herte and body.
¶ Be ware of hyge speche
daimoute & fe that thy wordes
be sette well set and reasonable.
¶ Be not lyghte for to laughe / but of seuer
sadnesse.
¶ Be styll and kepe scyence to be requy
re that answere must be hadde.
¶ Take well the comyn rule as the holpe
phar hath used.
¶ Think the most wyll of all other and
so pronounce thy selfe.

Euer be ready to do thy duty and not be
table to any thinge and so shew thy duty.

Make of a confession of thy synne and
that with great contrition and sorrow.

Keep payence in thy obedience / at thy
paynes and trouble.

To all people be thou not subject for thy
measures sake.

Thy owne wyll forsake it / and be thou
thyne owne.

And euer kepe the from synne / for fear of
synne about.

The. vii. degrees of obedience.

The first is to do that is commanded of
thy souerayne without grutchinge.

The seconde is to make none excuse
neyther of the tyme neyther of the doer
is to be done.

The thyrde / is to be glad and therefore by
thy herte to do such dedes commanded with-
out any compulsion settinge asyde al be-
lye and pryde.

The. iiii. to be quicke in such dede doynge
leuyng al other occupacione for that tyme
in any manner of excuse.

The. v. is to do suche thynges with all
thy myghte and power / thyntynge that thy
reward shall be great.

Als mo.

6. lll.

¶ The first degree of pacyēce is to be
nelle both in word and gesture in oward
¶ The second degree of pacyēce is to
to the ende of thy lyfe / ever folowynge
master / Iesu crist that was made obedi-
ent for thy synne vnto death and buryng

¶ The third degree of pacyēce is to

¶ The. vii. degrees of pacyēce thou mayste
knowe thus. .i. .ii. .iii. .iiii. .v. .vi. .vii.

¶ To curll done to the or aduersary make
no reply thereto / but saye vnto hym

¶ Do not curll for curll ne gyue no curll
answer. .i. .ii. .iii. .iiii. .v. .vi. .vii.

¶ When thou curlest thy enemye and do good for curll
or hym in recompense. .i. .ii. .iii. .iiii. .v. .vi. .vii.

¶ Curll not agaynst aduersarye / but tal-
ke with hym as thou wouldest. .i. .ii. .iii. .iiii. .v. .vi. .vii.

¶ Accompte it for best medycyne / and be-
lieve that it shall do the more good. .i. .ii. .iii. .iiii. .v. .vi. .vii.

¶ The. viii. degree of pacyēce is to be
kind and mercifull. .i. .ii. .iii. .iiii. .v. .vi. .vii.

¶ And whan thou haste no gentyltye in
thyself / praye for thy enemye. .i. .ii. .iii. .iiii. .v. .vi. .vii.

¶ The. ix. degree of pacyēce is to
make perswade thy enemye. .i. .ii. .iii. .iiii. .v. .vi. .vii.

¶ Repent theyn all for any aduersyte.

¶ Lyberall to the needye be good for curll.